



In the name of Allah: the Compassionate, the Merciful

سورة الأحقاف

AL-AHQAF

Name

It is derived from the sentence *idh andhara qauma-hu bil Ahqaf-i* of verse 21.

Period of Revelation

It is determined by an historical event that has been mentioned in vv. 29-32. This incident of the visit of the jinn and their going back after listening to the Qur'an had occurred, according to agreed traditions of the *Hadith* and biographical literature, at the time when the Holy Prophet had halted at Makkah during his return journey from Ta'if to Makkah. And according to all authentic historical traditions he had gone to Ta'if three years before the *Hijrah*; therefore it is determined that this Surah was sent down towards the end of the 10th year or in the early part of the 11th year of the Prophethood.

Historical Background

The 10th year of the Prophethood was a year of extreme persecution and distress in the Holy prophet's life. The Quraish and the other tribes had continued their boycott of the Bani Hashim and the Muslims for three years and the Holy Prophet and the people of his family and Companions lay besieged in Shi'b Abi Talib. The Quraish had blocked up this locality from every side so that no supplies of any kind could reach the besieged people. Only during the Hajj season they were allowed to come out and buy some articles of necessity. But even at that time whenever Abu Lahab noticed any of them approaching the market place or a trading caravan he would call out to the merchants exhorting them to announce forbidding rates of their articles for them, and would pledge that he himself would buy those articles so that they did not suffer any loss. This boycott which continued uninterrupted for three years had broken the back of the Muslims and the Bani Hashim; so much so that at times they were even forced to eat grass and the leaves of trees.

At last, when the siege was lifted this year, Abu Talib, the Holy Prophet's uncle, who had been shielding him for ten long years, died, and hardly a month later his wife, Hadrat Khadijah, who had been a source of peace and consolation for him ever since the beginning of the call, also passed away. Because of these tragic incidents, which closely followed each other, the Holy Prophet used to refer to this year as the year of sorrow and grief.

After the death of Hadart Khadijah and Abu Talib the disbelievers of Makkah became even bolder against the Holy Prophet. They started treating him even more harshly. So much so that it became difficult for him to step out of his house. Of these days Ibn Hisham has related the incident that a Quraish scoundrel one day threw dust at him openly in the street.

At last, the Holy Prophet left for Ta'if with the intention that he should invite the Bani Thaqif to Islam, for even if they did not accept Islam, they might at least be persuaded to allow him to work for his mission peacefully. He did not have the facility of any conveyance at that time, and traveled all the way to Ta'if on foot. According to some traditions, he had gone there alone, but according to others, he was accompanied by Zaid bin Harithah. He stayed at Ta'if for a few days, and approached each of the chiefs and nobles of the Bani Thaqif and talked to him about his mission. But not only they refused to listen to him, but plainly gave him the notice that he should leave their city, for they feared that his preaching might "spoil" their younger generation. Thus, he was compelled to leave Ta'if. When he was leaving the city, the chiefs of Thaqif set their slaves and scoundrels behind him, who went on crying at him, abusing him and petting him with stones for a long way from either side of the road till he became broken down with wounds and his shoes were filled with blood. Wearing and exhausted he took shelter in the shade of the wall of a garden outside Ta'if, and prayed:

"O God, to Thee I complain of my weakness, little resource, and lowliness before men. O Most Merciful, Thou art the Lord of the weak, and Thou art my Lord. To whom wilt Thou confide me? To one afar who will misuse me? Or to an enemy to whom Thou hast given power over me? If Thou art not angry with me I care not. Thy favor is more wide for me. I take refuge in the light of Thy countenance by which the darkness is illumined, and the things of this world and the next are rightly ordered, lest Thy anger descend upon me or Thy wrath light upon me. It is for Thee to be satisfied until Thou art well pleased. There is no power and no might save in Thee." (Ibn Hisham: A. Guillaume's Translation, p. 193).

Grieved and heart broken when he returned and reached near Qarn al-Manazil, he felt as though the sky was overcast by clouds. He looked up and saw Gabriel in front of him, who called out: "Allah has heard the way your people have responded. He has, therefore, sent this angel in charge of the mountains. You may command him as you please." Then the angel of the mountains greeted him and submitted: "If you like I would overturn the mountains from either side upon these people." The Holy Prophet replied: "No, but I expect that Allah will create from their seed those who will worship none but Allah, the One." (Bukhari, *Dhikr al Mala'ikah*; Muslim: *Kitab al-Maghazi*; Nasa'i: *Al-Bauth*).

After this he went to stay for a few days at Makkah, perplexed as to how he would face the people of Makkah, who, he thought, would be still further emboldened against him after hearing what had happened at Ta'if. It was here that one night when he was reciting the Qur'an in the Prayer, a group of the jinn happened to pass by and listened to the Qur'an, believed in it, and returned to their people to preach Islam. Thus, Allah gave His Prophet the good news that if the men were running away from his invitation, there were many of the jinn, who had become its believers, and they were spreading his message among their own kind.

Subject Matter and Topics

Such were the conditions when this Surah was sent down. Anyone who keeps this background in view, on the one hand, and studies this Surah, on the other, will have no doubt left in his mind that this is not at all the composition of Muhammad (upon whom be Allah's peace), but "a Revelation from the All Mighty, All Wise Allah." For nowhere in this Surah, from the beginning to the end, does one find even a tinge of the human feelings and reactions, which are naturally produced in a man who is passing through such hard conditions. Had it been the word of Muhammad (upon whom be Allah's peace) whom the occurrence of personal griefs one after the other and the countless and the recent bitter experience at Ta'if had caused extreme anguish and distress, it would have reflected in some degree the state of the mind of the man who was the subject of these afflictions and griefs. Consider the prayer that we have cited above: it contains his own language its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited even by him under the same conditions, is absolutely free from every sign or trace of the time.

The subject matter of the Surah is to warn the disbelievers of the errors in which they were involved, and also resisted arrogantly, and were condemning the man who was trying to redeem them. They regarded the world as a useless and purposeless place where they were not answerable to anyone. They thought that invitation to *Tauhid* was false and stuck to the belief that their own deities were actually the associates of Allah. They were not inclined to believe that the Qur'an was the Word of the Lord of the worlds. They had a strange erroneous concept of apostleship on the basis of which they were proposing strange criteria of judging the Holy Prophet's claim to it. In their estimation one great proof of Islam's not being based on the truth was that their elders and important chiefs of the tribes and so called leaders of their nation were not accepting it and only a few young men, and some poor folks and some slaves had affirmed faith in it. They thought that Resurrection and life after death and the rewards and punishments of the Hereafter were fabrications whose occurrence was absolutely out of the question.

In this Surah each of these misconceptions has been refuted in a brief but rational way, and the disbelievers have been warned that if they would reject the invitation of the Qur'an and the Prophethood of the Prophet Muhammad (upon whom be Allah's peace) by prejudice and stubbornness instead of trying to understand its truth rationally, they would only be preparing for their own doom.

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

حم 1

Ha - Mim

حم

Translit	<i>Hā-Mīm</i>
AhmedAli	حم
Jalandhry	حم
YusufAli	Ha Mim.
M.Khan	Hā-Mīm [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].
Pickthal	Ha. Mim.
Shakir	Ha Mim.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ 2

From	مِنْ	The Book	الْكِتَابِ	The revelation of	تَنْزِيلُ
The All-Wise	الْحَكِيمِ	The All-Mighty	الْعَزِيزِ	Allah	اللَّهُ

Translit	<i>Tanzīlu Al-Kitābi Mina Allāhi Al-'Azīzi Al-Ĥakīmī</i>
AhmedAli	یہ کتاب اللہ کی طرف سے اتاری گئی ہے جو غالب حکمت والا ہے
Jalandhry	(یہ) کتاب خدا نے غالب (اور) حکمت والے کی طرف سے نازل ہوئی ہے
YusufAli	The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
M.Khan	The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
Pickthal	The revelation of the Scripture is from Allah the Mighty, the Wise.
Shakir	The revelation of the Book is from Allah, the Mighty, the Wise.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا

مُغْرَضُونَ 3

The heavens	السَّمَاوَاتِ	We created	خَلَقْنَا	Not	مَا
Between them	بَيْنَهُمَا	And all that is	وَمَا	And the earth	وَالْأَرْضَ
And for term	وَأَجَلٍ	With truth	بِالْحَقِّ	Except	إِلَّا
Disbelieve	كَفَرُوا	And those who	وَالَّذِينَ	An appointed	مُسَمًّى ۚ
Turn away	مُغْرَضُونَ	They are warned	أُنذِرُوا	From that whereof	عَمَّا

Translit	<i>Mā Khalaqnā As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā 'Illā Bil-Ĥaqqi Wa 'Ajalin Musammāan Wa Al-Ladhīna Kafarū 'Ammā 'Undhirū Mu'ridūna</i>
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The Holy Quran

The Wind-Curved Sand Hills

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سورة الأحقاف

AhmedAli	ہم نے آسمانوں اور زمین کو اور جو ان کے درمیان ہے کسی مصلحت ہی سے اور ایک خاص وقت تک کے لیے پیدا کیا ہے اور کافروں کو جس چیز سے ڈرایا جاتا ہے اس سے منہ پھیر لیتے ہیں
Jalandhry	ہم نے آسمانوں اور زمین کو اور جو کچھ ان دونوں میں ہے مبنی بر حکمت اور ایک وقت مقرر تک کے لیے پیدا کیا ہے۔ اور کافروں کو جس چیز کی نصیحت کی جاتی ہے اس سے منہ پھیر لیتے ہیں
YusufAli	We created not the heavens and the earth and all between them but for just ends, and for a term appointed: but those who reject Faith turn away from that whereof they are warned.
M.Khan	We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
Pickthal	We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned.
Shakir	We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of.

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ
 ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿4﴾

What	ما	Do you see	أَرَأَيْتُمْ	Say	قُلْ
Allah	اللَّهِ	Besides	مِنْ دُونِ	You invoke	تَدْعُونَ
Have they created	خَلَقُوا	What	مَاذَا	Show me	أَرُونِي
Sor	أَمْ	The earth	الْأَرْضِ	Of	مِنْ
In	فِي	A share	شِرْكٌ	Have they	لَهُمْ
A Book (revealed)	بِكِتَابٍ	Bring me	ائْتُونِي	The heavens	السَّمَاوَاتِ
Or	أَوْ	This	هَذَا	before	مِنْ قَبْلِ
Knowledge	عِلْمٍ	Of	مِنْ	Some trace	أَثَارَةٍ
truthful	صَادِقِينَ	You are	كُنْتُمْ	If	إِنْ

Translit	<i>Qul 'Ara'aytum Mā Tad'ūna Min Dūni Allāhi 'Arūnī Mādhā Khalaqū Mina Al-'Arḍi 'Am Lahum Shirkun Fī As-Samāwāti Ai'tūnī Bikitābin Min Qabli Hādhā 'Aw 'Athāratin Min 'Ilmin 'InKuntum Ṣādiqīna</i>
AhmedAli	کہ دو بھلا بتاؤ تو سہی جنہیں تم اللہ کے سوا پکارتے ہو مجھے دکھاؤ کہ انہوں نے زمین میں کون سی چیز پیدا کی ہے یا آسمانوں میں ان کا کوئی حصہ ہے میرے پاس اس سے پہلے کی کوئی کتاب لاؤ یا کوئی علم چلا آتا ہو وہ لاؤ اگر تم سچے ہو
Jalandhry	کہو کہ بھلا تم نے ان چیزوں کو دیکھا ہے جن کو تم خدا کے سوا پکارتے ہو (ذرا) مجھے بھی تو دکھاؤ کہ انہوں نے زمین میں کون سی چیز پیدا کی ہے۔ یا آسمانوں میں ان کی شرکت ہے۔ اگر سچے ہو تو اس سے پہلے کی کوئی کتاب میرے پاس لاؤ۔ یا علم (انبیاء میں) سے کچھ (منقول) چلا آتا ہو (تو اسے پیش کرو)
YusufAli	Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens? Bring me a Book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!"

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

M.Khan	Say (O Muhammad SAW to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"
Pickthal	Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are truthful.
Shakir	Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

Than one who	مِمَّنْ	More astray	أَضَلُّ	And who is	وَمَنْ
Allah	اللَّهِ	Besides	مِنْ دُونِ	Calls	يَدْعُو
Answer	يَسْتَجِيبُ	Will not	لَا	One who	مَنْ
The Day of	يَوْمِ	Till	إِلَى	Him	لَهُ
Of	عَنْ	And who are	وَهُمْ	Resurrection	الْقِيَامَةِ
		unaware	غَافِلُونَ	Their calls to them	دُعَائِهِمْ

Translit	<i>Wa Man 'Adallu Mimman Yad`u Min Dūni Allāhi Man Lā Yastajību Lahu 'Ilā Yawmi Al-Qiyāmati Wa Hum `An Du`ā'ihim Ghāfilūna</i>
AhmedAli	اور اس سے بڑھ کر کون گمراہ ہے جو اللہ کے سوا اے پکارتا ہے جو قیامت تک اس کے پکارنے کا جواب نہ دے سکے اور انہیں ان کے پکارنے کی خبر بھی نہ ہو
Jalandhry	اور اس شخص سے بڑھ کر کون گمراہ ہو سکتا ہے جو ایسے کو پکارے جو قیامت تک اسے جواب نہ دے سکے اور ان کو ان کے پکارنے ہی کی خبر نہ ہو
YusufAli	And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgement, and who (in fact) are unconscious of their call (to them)?
M.Khan	And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?
Pickthal	And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer,
Shakir	And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

Mankind	النَّاسُ	Are gathered	حُشِرَ	And when	وَإِذَا
Enemies	أَعْدَاءُ	For them	لَهُمْ	They will become	كَانُوا
deny	كَافِرِينَ	Their worshipping	بِعِبَادَتِهِمْ	And will	وَكَانُوا

Translit	<i>Wa 'Idhā Hushira An-Nāsu Kānū Lahum 'A`dā'an Wa Kānū Bi`ibādatihim Kāfirīna</i>
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The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

AhmedAli	اور جب لوگ جمع کئے جائیں گے تو وہ ان کے دشمن ہو جائیں گے اور ان کی عبادت کے منکر ہوں گے
Jalandhry	اور جب لوگ جمع کئے جائیں گے تو وہ ان کے دشمن ہوں گے اور ان کی پرستش سے انکار کریں گے
YusufAli	And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!
M.Khan	And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.
Pickthal	And when mankind are gathered (to the Judgment) will become enemies for them, and will become deniers of having been worshipped.
Shakir	And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

To them	عَلَيْهِمْ	Are recited	تُتْلَىٰ	And when	وَإِذَا
Say	قَالَ	Clear	بَيِّنَاتٍ	Our verses	آيَاتُنَا
In the truth	لِلْحَقِّ	Disbelieve	كَفَرُوا	Those who	الَّذِينَ
This	هَذَا	It reaches them	جَاءَهُمْ	When	لِلْحَقِّ
		plain	مُبِينٌ	Is magic	سِحْرٌ

Translit	Wa 'Idhā Tutlā `Alayhim 'Āyātunā Bayyinātin Qāla Al-Ladhīna Kafarū Lilhaqqi Lammā Jā'ahum Hādhā Sihrun Mubīnun				
AhmedAli	اور جب ان پر ہماری واضح آیتیں پڑھی جاتی ہیں تو کافر حق کو کہتے ہیں جب وہ ان کے پاس آپکا کہ یہ تو کھلم کھلا بادو ہے				
Jalandhry	اور جب ان کے سامنے ہماری کھلی آیتیں پڑھی جاتی ہیں تو کافر حق کے بارے میں جب ان کے پاس آپکا کہتے ہیں کہ یہ تو صریح بادو ہے				
YusufAli	When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: "This is evident sorcery!"				
M.Khan	And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân), when it reaches them: "This is plain magic!"				
Pickthal	And when Our clear revelations are recited unto them, those who disbelieve say of the Truth when it reacheth them: This is mere magic.				
Shakir	And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic.				

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۚ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۚ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

He has fabricated it	افْتَرَاهُ ۚ	Say they	يَقُولُونَ	Or	أَمْ
I have fabricated it	افْتَرَيْتُهُ	If	إِنِ	Say	قُلْ
To support me	لِي	You have power	تَمْلِكُونَ	Still not	فَلَا

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Anything	شَيْئًا ۖ	Allah	اللَّهِ	Against	مِنْ
Of what	بِمَا	Knows better	أَعْلَمُ	He	هُوَ
Sufficient	كَفَىٰ	Concerning it	فِيهِ ۖ	You say among yourselves	تُفِيضُونَ
Between me	بَيْنِي	For a witness	شَهِيدًا	Is He	بِهِ
The Oft-Forgiving	الْعَفُورُ	And He is	وَهُوَ	And between you	وَبَيْنَكُمْ ۖ
				The Most-Merciful	الرَّحِيمُ

Translit	'Am Yaqūlūna Aftarāhu Qul 'Ini Aftaraytuḥu Falā Tamlikūna Lī Mina Allāhi Shay'āan Huwa 'A'lamu Bimā Tufidūna Fīhi Kafā Bihi Shahīdāan Baynī Wa Baynakum Wa Huwa Al-GhafūruAr-Rahīmu				
AhmedAli	کیا وہ کہتے ہیں آپ نے اسے خود بنالیا ہے کہ دو اگر میں نے اسے خود بنالیا ہے تو تم مجھے اللہ سے بچانے کی کچھ بھی طاقت نہیں رکھتے وہی بہتر جانتا ہے جو باتیں تم اس میں بناتے ہو میرے اور تمہارے درمیان وہی گواہ کافی ہے اور وہ بخشنے والا نہایت رحم والا ہے				
Jalandhry	کیا یہ کہتے ہیں کہ اس نے اس کو از خود بنالیا ہے۔ کہ دو کہ اگر میں نے اس کو اپنی طرف سے بنالیا ہو تو تم خدا کے سامنے میرے (بچاؤ کے) لئے کچھ اختیار نہیں رکھتے۔ وہ اس گھنگو کو خوب جانتا ہے جو تم اس کے بارے میں کرتے ہو۔ وہی میرے اور تمہارے درمیان گواہ کافی ہے۔ اور وہ بخشنے والا مہربان ہے				
YusufAli	Or do they say! "He has forged it"? Say: "Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And He is Oft-Forgiving, Most Merciful."				
M.Khan	Or say they: "He (Muhammad SAW) has fabricated it." Say: "If I have fabricated it? still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."				
Pickthal	Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye have no power to support me against Allah. He is best aware of what ye say among yourselves concerning it. He sufficeth for a witness between me and you. And He is the Forgiving, the Merciful.				
Shakir	Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.				

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ إِنِ اتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

I am	كُنْتُ	Not	مَا	Say	قُلْ
The Messengers	الرُّسُلِ	among	مِنْ	A newthing	بِدْعًا
What	مَا	I know	أَدْرِي	And not	وَمَا
Nor	وَلَا	With me	بِي	Will be donw	يُفْعَلُ
I follow	أَتَّبِعُ	Only	إِنْ	With you	بِكُمْ ۖ
Is revealed	يُوْحَىٰ	That which	مَا	But	إِلَّا
I am	أَنَا	And not	وَمَا	To me	إِلَيَّ

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

إِلَّا	But	نَذِيرٌ	Warner	مُبينٌ	A plain
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Translit	<i>Qul Mā Kuntu Bid`āan Mina Ar-Rusuli Wa Mā 'Adrī Mā Yuf`alu Bī Wa Lā Bikum 'In 'Attabi`u 'Illā Mā Yūhā 'Ilayya Wa Mā 'Anā 'Illā Nadhīrun Mubīnun</i>
AhmedAli	کہہ دو میں کوئی انوکھا رسول نہیں ہوں اور میں نہیں جانتا کہ میرے ساتھ کیا کیا جائے گا اور نہ تمہارے ساتھ میں نہیں پیروی کرتا مگر اس کی جو میری طرف وحی کیا جاتا ہے سوائے اس کے نہیں کہ میں کھلم کھلا ڈرانے والا ہوں
Jalandhry	کہہ دو کہ میں کوئی نیا پیغمبر نہیں آیا۔ اور میں نہیں جانتا کہ میرے ساتھ کیا سلوک کیا جائے گا اور تمہارے ساتھ کیا (کیا جائے گا) میں تو اسی کی پیروی کرتا ہوں جو مجھ پر وحی آتی ہے اور میرا کام تو علانیہ ہدایت کرنا ہے
YusufAli	Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration: I am but a Warner open and clear."
M.Khan	Say (O Muhammad SAW): "I am not a new thing among the Messengers (of Allāh) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."
Pickthal	Say: I am no new thing among the messengers (of Allah), nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner.
Shakir	Say: I am not the first of the messengers, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَنْ
وَاسْتَكْبَرْتُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

قُلْ	Say	أَرَأَيْتُمْ	Do you see	إِنْ	If
كَانَ	This is	مِنْ عِنْدِ	from	اللَّهِ	Allah
وَكَفَرْتُمْ	And you deny	بِهِ	It	وَشَهِدَ	And testifies
شَاهِدٌ	A witness	مِنْ	Among	بَنِي	The children of
إِسْرَائِيلَ	Israel	عَلَى	To	مِثْلِهِ	The like thereof
فَأَمَنْ	So he believed	وَاسْتَكْبَرْتُمْ ۚ	While you are too proud	إِنَّ	Verily
اللَّهُ	Allah	لَا	Not	يَهْدِي	Guides
الْقَوْمَ	The people who are	الظَّالِمِينَ	Wrong-doers		

Translit	<i>Qul 'Ara'aytum 'In Kāna Min `Indi Allāhi Wa Kafartum Bihi Wa Shahida Shāhidun Min Banī'Isrā'īla `Alā Mithlihi Fa`āmana Wa Astakbartum 'Inna Allāha Lā Yahdī Al-Qawma Az-Ẓālimīna</i>
AhmedAli	کہہ دو بتاؤ تو سہی اگر یہ کتاب اللہ کی طرف سے ہو اور تم اس کے منکر ہو اور بنی اسرائیل کا ایک گواہ ایک ایسی کتاب پر گواہی دے کر ایمان بھی لے آیا اور تم اگر بے شک الہ ظالموں کو ہدایت نہیں کرتا
Jalandhry	کہو کہ بھلا دیکھو تو اگر یہ (قرآن) خدا کی طرف سے ہو اور تم نے اس سے انکار کیا اور بنی اسرائیل میں سے ایک گواہ اسی طرح کی ایک (کتاب) کی گواہی دے چکا اور ایمان لے آیا اور تم نے سرکشی کی (تو تمہارے ظالم ہونے میں کیا شک ہے)۔ بے شک خدا ظالم لوگوں کو ہدایت نہیں دیتا

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

YusufAli	Say: "See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scriptures), and has believed while ye are arrogant, (how unjust ye are!) Truly, Allah guides not a people unjust."
M.Khan	Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm radhiallahu'anhu) testifies that [this Qur'ân is from Allâh (like the Taurât (Torah)], and he believed (embraced Islâm)[1] while you are too proud (to believe)." Verily, Allâh guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doers).
Pickthal	Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrong-doing folk.
Shakir	Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
Had it	لَوْ	Believe	آمَنُوا	To those who	لِلَّذِينَ
Not	مَا	A good thing	خَيْرًا	Been	كَانَ
And when	وَإِذْ	There to	إِلَيْهِ ۚ	They have preceded us	سَبَقُونَا
By it	بِهِ	They have (let themselves be) guided	يَهْتَدُوا	Not	لَمْ
Lie	إِفْكٌ	This is	هَذَا	They say	فَسَيَقُولُونَ
				An ancient	قَدِيمٌ

Translit	<i>Wa Qāla Al-Ladhīna Kafarū Lilladhīna 'Āmanū Law Kāna Khayrāan Mā Sabaqūnā 'Ilayhi Wa 'Idh Lam Yahtadū Bihi Fasayaqūlūna Hādhā 'Ifkun Qadīmūn</i>
AhmedAli	اور کافروں نے ایمانداروں سے کہا اگر یہ دین بہتر ہوتا تو یہ اس پر ہم سے پہلے نہ دوڑ کر جاتے اور جب انہوں نے اس کے ذریعے سے ہدایت نہیں پائی تو کہیں گے یہ تو پرانا جھوٹ ہے
Jalandhry	اور کافر مومنوں سے کہتے ہیں کہ اگر یہ (دین) کچھ بہتر ہوتا تو یہ لوگ اس کی طرف ہم سے پہلے نہ دوڑ پڑتے اور جب وہ اس سے ہدایت یاب نہ ہوئے تو اب کہیں گے کہ یہ پرانا جھوٹ ہے
YusufAli	The Unbelievers say of those who believe: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" and seeing that they guide not themselves thereby, they will say "This is an (old), old falsehood!"
M.Khan	And those who disbelieve (strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmic Monotheism to which Muhammad SAW is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is an ancient lie!"
Pickthal	And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie;

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Shakir	And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.
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وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّنَذِرَ الَّذِينَ ظَلَمُوا
وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾

The Scripture of	كِتَابُ	Before this was	قَبْلِهِ	And from	وَمِنْ
And a mercy	وَرَحْمَةً ۚ	As a guide	إِمَامًا	Moses	مُوسَىٰ
A confirming	مُصَدِّقٌ	Book	كِتَابٌ	And this is	وَهَذَا
To warn	لِّنَذِرَ	In the Arabic	عَرَبِيًّا	Language	لِّسَانًا
And as glad tidings	وَبُشْرَىٰ	Do wrong	ظَلَمُوا	Those who	الَّذِينَ
				To the good doers	لِّلْمُحْسِنِينَ

Translit	<i>Wa Min Qablihi Kitābu Mūsā 'Imāmāan Wa Rahmātan Wa Hadhā Kitābun Muṣaddiqun Lisānāan 'Arabīyāan Liyundhira Al-Ladhīna Żalamū Wa Bushrá Lilmuḥsinīna</i>
AhmedAli	اور اس سے پہلے موسیٰ کی کتاب ہے جو رہنما اور رحمت تھی اور یہ کتاب ہے جو اسے سچا کرتی ہے عربی زبان میں ظالموں کو ڈرانے کے لیے اور نیکوں کو خوشخبری دینے کے لیے
Jalandhry	اور اس سے پہلے موسیٰ کی کتاب تھی (لوگوں کے لئے) رہنما اور رحمت۔ اور یہ کتاب عربی زبان میں ہے اسی کی تصدیق کرنے والی تاکہ ظالموں کو ڈرائے۔ اور نیکوکاروں کو خوشخبری سنائے
YusufAli	And before this, was the Book of Moses as a Guide and a Mercy; and this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.
M.Khan	And before this was the Scripture of Mūsā (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ān) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinūn (good-doers. See the footnote of V.9:120).
Pickthal	When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous.
Shakir	And before it the Book of Musa was a guide and a mercy: and this is a Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

Say	قَالُوا	Those who	الَّذِينَ	Verily	إِنَّ
And thereafter	ثُمَّ	(only) Allah	اللَّهُ	Our Lord is	رَبُّنَا
Fear	خَوْفٌ	Shall be no	فَلَا	Stood straight	اسْتَقَامُوا
Then	هُمْ	Nor	وَلَا	On them	عَلَيْهِمْ
				grieve	يَحْزَنُونَ

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Translit	'Inna Al-Ladhīna Qālū Rabbunā Allāhu Thumma Astaqāmū Falā Khawfun `Alayhim Wa Lā Hum Yahzanūna
AhmedAli	بے شک جنہوں نے کہا کہ ہمارا رب اللہ ہے پھر اسی پر جمے رہے پس ان پر کوئی خوف نہیں اور نہ وہ غمگین ہوں گے
Jalandhry	جن لوگوں نے کہا کہ ہمارا پروردگار خدا ہے پھر وہ (اس پر) قائم رہے تو ان کو نہ کچھ خوف ہوگا اور نہ وہ غمناک ہوں گے
YusufAli	Verily those who say "Our Lord is Allah" and remain firm (on that Path)— on them shall be no fear, nor shall they grieve.
M.Khan	Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm (on the Islāmic Faith of Monotheism) on them shall be no fear, nor shall they grieve.
Pickthal	Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.
Shakir	Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿14﴾

Paradise	الْجَنَّةِ	The dwellers of	أَصْحَابُ	Such shall be	أُولَئِكَ
A reward	جَزَاءً	Therein	فِيهَا	Abiding	خَالِدِينَ
do	يَعْمَلُونَ	They used to	كَانُوا	For what	بِمَا

Translit	'Ūlā'ika 'Aṣḥābu Al-Jannati Khālidīna Fīhā Jazā'an Bimā Kānū Ya`malūna
AhmedAli	یہی ہمیشہ میں اس میں ہمیشہ رہیں گے بدلے ان کاموں کے جو وہ کیا کرتے تھے
Jalandhry	یہی اہل جنت میں کہ ہمیشہ اس میں رہیں گے۔ (یہ) اس کا بدلہ (ہے) جو وہ کیا کرتے تھے
YusufAli	Such shall be Companions of the Garden, dwelling therein (for aye): a recompense for their (good) deeds.
M.Khan	Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.
Pickthal	Such are rightful owners of the Garden, immortal therein, as a reward for what they used to do.
Shakir	These are the dwellers of the garden, abiding therein: a reward for what they did.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿15﴾

To his parents	بِوَالِدَيْهِ	On man	الْإِنْسَانَ	And We have enjoined	وَوَصَّيْنَا
His mothers	أُمُّهُ	Bears him	حَمَلَتْهُ	To be dutiful and kind	إِحْسَانًا ۖ
With hardships	كُرْهًا ۖ	And she brings him forth	وَوَضَعَتْهُ	With hardships	كُرْهًا
Is thirty	ثَلَاثُونَ	And the weaning of him	وَفِصَالُهُ	And the bearing of him	وَحَمَلُهُ

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

When	إِذَا	Till	حَتَّى	Months	شَهْرًا ٦
And reaches	وَبَلَغَ	Full strength	أَشَدَّهُ	He attains	بَلَغَ
He says	قَالَ	Years	سَنَةً	Forty	أَرْبَعِينَ
That	أَنْ	Grant me the power	أَوْزِعْنِي	My Lord	رَبِّ
Which	الَّتِي	For your favours	نِعْمَتَكَ	I may be grateful	أَشْكُرُ
And upon	وَعَلَى	Upon me	عَلَيَّ	You have bestowed	أَنْعَمْتَ
I may do	أَعْمَلُ	And that	وَأَنْ	My parents	وَالِدَيَّ
And make good	وَأَصْلِحْ	Such as please you	تَرْضَاهُ	Righteous deeds	صَالِحًا
My off spring	دُرِّيَّةٍ ٧	In	فِي	For me	لِي
To you	إِلَيْكَ	I have turned	تُبْتُ	Truly	إِنِّي
The Muslims	الْمُسْلِمِينَ	From	مِنْ	And truly I am	وَإِنِّي

Translit	<i>Wa Waṣṣaynā Al-'Insāna Biwālidayhi 'Thsānāan Ḥamalāt/hu 'Ummuhu Kurhāan Wa Wada`at/hu Kurhāan Wa Ḥamluḥu Wa Fiṣāluḥu Thalāthūna Shahrāan Ḥattā 'Idhā Balagha 'Ashuddahu Wa Balagha 'Arba`īna Sanatan Qāla Rabbi 'Awzi`nī 'An 'Ashkura Ni`mataKAllatī 'An`amta `Alayya Wa `Alā Wa A-Dayya Wa 'An 'A`mala Ṣāliḥāan Tardāhu Wa 'Aṣliḥ Lī Fī Dhurrīyatī 'Innī Tubtu 'Ilayka Wa 'Innī Mina Al-Muslimīna</i>
AhmedAli	اور ہم نے انسان کو اپنے والدین کے ساتھ نیکی کرنے کی تاکید کی کہ اسے اس کی ماں نے تکلیف سے اٹھائے رکھا اور اسے تکلیف سے جتا اور اس کا حل اور دودھ کا پھڑنا تیس مہینے میں یہاں تک کہ جب وہ اپنی جوانی کو پہنچا اور پالیں سال کی عمر کو پہنچا تو اس نے کہا اے میرے رب مجھے توفیق دے کہ میں تیری نعمت کا شکر ادا کروں جو تو نے مجھ پر انعام کی اور میرے والدین پر اور میں نیک عمل کروں جسے تو پسند کرے اور میرے لیے میری اولاد میں اصلاح کر بے شک میں تیری طرف رجوع کرتا ہوں اور بے شک میں فرمانبردار میں ہوں
Jalandhry	اور ہم نے انسان کو اپنے والدین کے ساتھ بھلائی کرنے کا حکم دیا۔ اس کی ماں نے اس کو تکلیف سے پیٹ میں رکھا اور تکلیف ہی سے جتا۔ اور اس کا پیٹ میں رہنا اور دودھ چھوڑنا ڈھائی برس میں ہوتا ہے۔ یہاں تک کہ جب خوب جوان ہوتا ہے اور پالیں برس کو پہنچ جاتا ہے تو کہتا ہے کہ اے میرے پروردگار مجھے توفیق دے کہ تو نے جو احسان مجھ پر اور میرے ماں باپ پر کئے ہیں ان کا شکر گزار ہوں اور یہ کہ نیک عمل کروں جن کو تو پسند کرے۔ اور میرے لئے میری اولاد میں صلاح (و تقویٰ) دے۔ میں تیری طرف رجوع کرتا ہوں اور میں فرمانبرداروں میں ہوں
YusufAli	We have enjoined on man Kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says "O my Lord! Grant me that I may be grateful for Thy favour which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."
M.Khan	And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."
Pickthal	And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

	he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee).
Shakir	And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعَدَ
الصَّادِقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

We shall accept	نَتَقَبَّلُ	Those	الَّذِينَ	They are	أُولَئِكَ
Of	مَا	The best	أَحْسَنَ	From whom	عَنْهُمْ
From	عَنْ	And overlook	وَنَتَجَاوَزُ	Their deeds	عَمِلُوا
The dwellers of	أَصْحَابِ	Among	فِي	Their evil deeds	سَيِّئَاتِهِمْ
Truth	الصَّادِقِ	A promise of	وَعَدَ	Paradise	الْجَنَّةِ ۖ
Been promised	يُوعَدُونَ	They have	كَانُوا	Which	الَّذِي

Translit	'Ulā'ika Al-Ladhīna Nataqabbalu `Anhum 'Ahsana Mā `Amilū Wa Natajāwazu `AnSayyi'ātihim Fī 'Ashhābi Al-Jannati Wa`da Aş-Şidqi Al-Ladhī Kānū Yū`adūna
AhmedAli	یہی وہ لوگ ہیں جن سے ہم وہ نیک عمل قبول کرتے ہیں جو انہوں نے کیے اور بہشتیوں میں شامل کر کے ان کے گناہوں سے درگزر کرتے ہیں یہ اس پچے وعدے کے مطابق ہے جو ان سے کیا گیا تھا
Jalandhry	یہی لوگ ہیں جن کے اعمال نیک ہم قبول کریں گے اور ان کے گناہوں سے درگزر فرمائیں گے اور (یہی) اہل جنت میں (ہوں گے)۔ (یہ) پچا وعدہ (ہے) جو ان سے کیا جاتا ہے
YusufAli	Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (they shall be) among the Companions of the Garden: a promise of truth, which was made to them (in this life).
M.Khan	They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.
Pickthal	Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world).
Shakir	These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the promise of truth which they were promised.

وَالَّذِي قَالَ لَوْلَا إِلَهُي لَنَادَيْتُ بِمَدَدِ نَارٍ أَلَا بِمَا كَانُوا يُفَكِّهُونَ ﴿١٧﴾

To his parents	لَوْلَا إِلَهُي	Says	قَالَ	But he who	وَالَّذِي
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The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Do you hold out the promise to me	أَتَعِدَانِي	Upon you both	لَكُمَا	Fie	أَفْ
And surely	وَقَدْ	I shall be raised up	أُخْرِجَ	That	أَنْ
Before me	مِنْ قَبْلِي	Generations	الْقُرُونُ	Passed away	خَلَّتْ
Allah	اللَّهُ	Invoke	يَسْتَعِينَانِ	While they	وَهُمَا
Verily	إِنَّ	believe	آمِنْ	Woe to you	وَيْلَكَ
Is true	حَقٌّ	Allah	اللَّهُ	The promise of	وَعْدَ
This is	هَذَا	Nothing	مَا	But he says	فَيَقُولُ
The ancients	الْأَوَّلِينَ	The tales of	أَسَاطِيرُ	But	إِلَّا

Translit	<i>Wa Al-Ladhī Qāla Liwālidayhi 'Uffin Lakumā 'Ata'idāninī 'An 'Ukhraja Wa Qad Khalati Al-Qurūnu Min Qabli Wa Humā Yastaghīthāni Allāha Waylaka 'Āmin 'Inna Wa'da Allāhi Ḥaqqun Fayaqūlu Mā Hādhā 'Illā 'Asāfiru Al-'Awwālīna</i>
AhmedAli	اور جس نے اپنے ماں باپ سے کہا کہ تم پر قہر ہے کیا تم مجھے یہ وعدہ دیتے ہو کہ میں قبر سے نکالا جاؤں گا حالانکہ مجھ سے پہلے بہت سی امتیں گزر گئیں اور وہ دونوں اللہ سے فریاد کر رہے ہیں کہ ارے تیرا ناس ہو ایمان لا بے شک اللہ کا وعدہ سچا ہے پھر وہ کہتا ہے یہ ہے کیا مگر پہلوں کے افسانے
Jalandhry	اور جس شخص نے اپنے ماں باپ سے کہا کہ اُف اُف! تم مجھے یہ بتاتے ہو کہ میں (زمین سے) نکالا جاؤں گا حالانکہ بہت سے لوگ مجھ سے پہلے گزر چکے ہیں۔ اور وہ دونوں خدا کی جناب میں فریاد کرتے (ہوئے کہتے) تھے کہ کم بخت ایمان لا۔ خدا کا وعدہ تو سچا ہے۔ تو کہنے لگا یہ تو پہلے لوگوں کی کہانیاں ہیں
YusufAli	But (there is one) who says to his parents "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)? " And they two seek Allah's aid, (and rebuke the son): "Woe to thee! have Faith! For the promise of Allah is true." But he says "This is nothing but tales of the ancients!"
M.Khan	But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allāh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allāh is true." But he says: "This is nothing but the tales of the ancient."
Pickthal	And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:
Shakir	And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا

خَاسِرِينَ ﴿١٨﴾

Is justified	حَقٌّ	Those	الَّذِينَ	They are	أُولَئِكَ
Among	فِي	The word	الْقَوْلُ	Against whom	عَلَيْهِمْ
That have passed away	خَلَّتْ	Verily	قَدْ	Generations	أُمَمٍ
Of the	مِنْ	Before them	قَبْلِهِمْ	From	مِنْ

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Verily they	إِنَّهُمْ	And mankind	وَالْإِنْسِ	Jinns	الْجِنَّ
		The losers	خَاسِرِينَ	Were	كَانُوا

Translit	'Ūlā'ika Al-Ladhīna Ḥaqqā `Alayhimu Al-Qawlu Fī 'Umamin Qad Khalat Min Qablihim Mina Al-Jinni Wa Al-'Insi 'Innahum Kānū Khāsirīna
AhmedAli	یہ وہ لوگ ہیں کہ ان کے حق میں بھی ان لوگوں کے ساتھ اللہ کا قول پورا ہو کر رہا جو ان سے پہلے جن اور انسان ہو گزرے میں بے شک وہی خسارہ اٹھانے والے ہیں
Jalandhry	یہ وہ لوگ ہیں جن کے بارے میں جنوں اور انسانوں کی (دوسری) امتوں میں سے جو ان سے پہلے گزر چکیں عذاب کا وعدہ متحقق ہو گیا۔ بے شک وہ نقصان اٹھانے والے تھے
YusufAli	Such are they against whom is proved the Sentence among the previous generations of Jinns and men, that have passed away; for they will be (utterly) lost.
M.Khan	They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers
Pickthal	Such are those on whom the Word concerning nations of the jinn and mankind which have passed away before them hath effect. Lo! they are the losers.
Shakir	These are they against whom the word has proved true among nations of the jinn and the men that have already passed away before them; surely they are losers.

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَلِيُؤْفِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

According to that which	بِمَا	Degrees	دَرَجَاتٍ	And for all there will be	وَلِكُلِّ
For their deeds	أَعْمَالَهُمْ	That He may recompense them in full	وَلِيُؤْفِيَهُمْ	They did	عَمِلُوا ۖ
Be wronged	يُظْلَمُونَ	Not	لَا	And they will	وَهُمْ

Translit	Wa Likullin Darajātun Mimmā `Amilū Wa Liyuwaffiyahum 'A `mālahum Wa Hum Lā Yuẓlamūna
AhmedAli	اور ہر ایک کے لیے اپنے اپنے اعمال کے مطابق درجے میں تاکہ اللہ ان کے اعمال کا انہیں پورا عوض دے اور ان پر کچھ بھی ظلم نہ ہوگا
Jalandhry	اور لوگوں نے جیسے کام کئے ہوں گے ان کے مطابق سب کے درجے ہوں گے۔ غرض یہ ہے کہ ان کو ان کے اعمال کا پورا بدلہ دے اور ان کا نقصان نہ کیا جائے
YusufAli	And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds and no injustice be done to them.
M.Khan	And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged.
Pickthal	And for all there will be ranks from what they do, that He may pay them for their deeds; and they will not be wronged.
Shakir	And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿20﴾

Those who	الَّذِينَ	Will be exposed	يُعْرَضُ	On the Day when	وَيَوْمَ
The Fire	النَّارِ	To	عَلَى	Disbelieve	كُفَرُوا
In	فِي	Your good things	طَيِّبَاتِكُمْ	You received	أَدْهَبْتُمْ
And you took your pleasure	وَاسْتَمْتَعْتُمْ	The world	الدُّنْيَا	Your life of	حَيَاتِكُمْ
You shall be recompensed	تُجْزَوْنَ	Now this Day	فَالْيَوْمَ	Therein	بِهَا
Because	بِمَا	Humiliation	الْهُونِ	A torment of	عَذَابَ
In	فِي	Arrogant	تَسْتَكْبِرُونَ	You were	كُنْتُمْ
The right	الْحَقِّ	Without	بِغَيْرِ	The land	الْأَرْضِ
Rebel and disobey	تَفْسُقُونَ	You used to	كُنْتُمْ	And because	وَبِمَا

Translit	<i>Wa Yawma Yu`radu Al-Ladhīna Kafarū `Alā An-Nāri 'Adh/habtum Ṭayyibātikum Fī Ḥayātikum Ad-Dunyā Wa Astamta`tum Bihā Fālyawma Tujzawna `Adhāba Al-Hūni Bimā Kuntum Tastakbirūna Fī Al-'Arḍi Bighayri Al-Ḥaqqi Wa Bimā Kuntum Tafsuqūna</i>
AhmedAli	اور جس دن کافر آگ کے روبرو لائے جائیں گے ان سے (کہا جائے گا) تم (اپنا حصہ) پاک چیزوں میں سے اپنی دنیا کی زندگی میں لے چکے اور تم ان سے فائدہ اٹھا چکے پس آج تمہیں ذلت کا عذاب دیا جائے گا بدلے اس کے جو تم زمین میں ناحق اکڑا کرتے تھے اور بدلے اس کے جو تم نافرمانی کیا کرتے تھے
Jalandhry	اور جس دن کافر دوزخ کے سامنے کئے جائیں گے (تو کہا جائے گا کہ) تم اپنی دنیا کی زندگی میں لذتیں حاصل کر چکے اور ان سے مستمتع ہو چکے سو آج تم کو ذلت کا عذاب ہے، (یہ) اس کی سزا (ہے) کہ تم زمین میں ناحق غرور کیا کرتے تھے۔ اور اس کی بدکرداری کرتے تھے
YusufAli	And on the Day that the Unbelievers will be placed before the Fire, (it will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed."
M.Khan	On the Day when those who disbelieve (in the Oneness of Allāh Islāmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allāh).
Pickthal	And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in the life of the world and sought comfort therein. Now this Day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress.
Shakir	And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.

﴿٢١﴾ وَادْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا

تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿21﴾

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Ad	عَادٍ	The brother of	أَخَا	And remember	وَادُّكُرْ
His people	قَوْمَهُ	He warned	أَنْذَرَ	When	إِذْ
There have passed away	خَلَّتْ	And surely	وَقَدْ	In the said hills	بِالْأَحْقَافِ
And after him	وَمِنْ خَلْفِهِ	Before him	مِنْ بَيْنِ يَدَيْهِ	Warners	النُّذُرِ
But	إِلَّا	You worship	تَعْبُدُوا	That not	أَلَّا
I fear	أَخَافُ	Truly	إِنِّي	Allah	اللَّهِ
Day	يَوْمِ	The torment of	عَذَابِ	For you	عَلَيْكُمْ
				A mighty	عَظِيمِ

Translit	Wa Adhkur 'Akhā `Ādin 'Idh 'Andhara Qawmahu Bil-'Aḥqāfi Wa Qad Khalati An-Nudhuru MinBayni Yadayhi Wa Min Khalfihi 'Allā Ta`budū 'Illā Allāha 'Innī 'Akhāfu `Alaykum `Adhāba Yawmin `Aẓīmīn				
AhmedAli	اور قوم عاد کے بھائی کا ذکر کر جب اس نے اپنی قوم کو (وادی) احقاف میں ڈرایا اور اس سے پہلے اور پیچھے کئی ڈرانے والے گزرے کہ سوائے اللہ کے کسی کی عبادت نہ کرو بے شک میں تم پر ایک بڑے دن کے عذاب سے ڈرتا ہوں				
Jalandhry	اور (قوم) عاد کے بھائی (ہود) کو یاد کرو کہ جب انہوں نے اپنی قوم کو سرزمین احقاف میں ہدایت کی اور ان سے پہلے اور پیچھے بھی ہدایت کرنے والے گزر چکے تھے کہ خدا کے سوا کسی کی عبادت نہ کرو۔ مجھے تمہارے بارے میں بڑے دن کے عذاب کا ڈر لگتا ہے				
YusufAli	Mention (Hud) one of `Ad's (own) brethren: behold, he warned his people about the winding Sand-tracts: but there have been Warners before him and after him: "Worship ye none other than Allah: truly I fear for you the Penalty of a Mighty Day."				
M.Khan	And remember (Hūd) the brother of 'Ad, when he warned his people in Al-Ahqāf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day." (i.e. the Day of Resurrection)."				
Pickthal	And make mention (O Muhammad) of the brother of A'ad when he warned his folk among the wind-curved sandhills - and verily warners came and went before and after him - saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day.				
Shakir	And mention the brother of Ad; when he warned his people in the sandy plains,-- and indeed warners came before him and after him-- saying Serve none but Allah; surely I fear for you the punishment of a grievous day.				

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

To turn us	لِنَأْفِكَنَا	Have you come to us	أَجِئْتَنَا	They said	قَالُوا
Then bring us	فَأْتِنَا	Our gods	آلِهَتِنَا	Away from	عَنْ
If	إِنْ	You threaten us	تَعِدُنَا	That which	بِمَا
The truthful	الصَّادِقِينَ	One of	مِنْ	You are	كُنْتَ

Translit	Qālū 'Aji'tanā Lita'fikānā `An `Ālihatinā Fa'tinā Bimā Ta'idunā 'In Kunta Mina Aṣ-Ṣādiqīna				
AhmedAli	انہوں نے کہا کیا تو ہمارے پاس اس لیے آیا ہے کہ تو ہمیں ہمارے معبودوں سے ہرکا دے پس ہم پر وہ (عذاب) لے آجس کا تو ہم سے وعدہ کرتا ہے اگر تو سچا				

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

	ہے
Jalandhry	کننے لگے کیا تم ہمارے پاس اس لئے آئے ہو کہ ہم کو ہمارے معبودوں سے پھیر دو۔ اگر سچے ہو تو جس چیز سے ہمیں ڈراتے ہو اسے ہم پر لے آؤ
YusufAli	They said: "Hast thou come in order to turn us aside from Our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth!"
M.Khan	They said: "Have you come to turn us away from our âlihah (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"
Pickthal	They said: Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful.
Shakir	They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ قَوْمًا تَجْهَلُونَ ﴿23﴾

The knowledge	الْعِلْمُ	Only	إِنَّمَا	He said	قَالَ
And I convey to you	وَأُبَلِّغُكُمْ	Allah	اللَّهِ	Is with	عِنْدَ
Wherewith	بِهِ	I have been sent	أُرْسِلْتُ	What	مَا
A people	قَوْمًا	See that you are	أَرَأَيْكُمْ	But I	وَلَكِنِّي
				Given to ignorance	تَجْهَلُونَ

Translit	<i>Qāla 'Innamā Al-'Ilmu 'Inda Allāhi Wa 'Uballighukum Mā 'Ursiltu Bihi Wa Lakinnī 'ArākumQawmāan Tajhalūna</i>
AhmedAli	اس نے کہا اس کا علم تو اللہ کے پاس ہے اور میں تمہیں وہ (پیغام) پہنچاتا ہوں جو میں دے کر بھیجا گیا ہوں لیکن میں تمہیں دیکھ رہا ہوں تم ایک جاہل قوم ہو
Jalandhry	(انہوں نے) کہا کہ (اس کا) علم تو خدا ہی کو ہے۔ اور میں تو جو (احکام) دے کر بھیجا گیا ہوں وہ تمہیں پہنچا رہا ہوں لیکن میں دیکھتا ہوں کہ تم لوگ نادانی میں پھنس رہے ہو
YusufAli	He said: "The Knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: but I see that ye are a people in ignorance!"...
M.Khan	He said: "The knowledge (of the time of its coming) is with Allāh only, And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"
Pickthal	He said: The knowledge is with Allāh only. I convey to you that wherewith I have been sent, but I see you are a folk that know not.
Shakir	He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطَرُنَا ۖ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿24﴾

As a dense cloud	عَارِضًا	They saw it	رَأَوْهُ	Then when	فَلَمَّا
They said	قَالُوا	Their vallens	أَوْدِيَّتِهِمْ	Coming towards	مُسْتَقْبِلَ

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Bringing us rain	مُمْطِرُنَا	A cloud	عَارِضٌ	This is	هَذَا
That which	مَا	But it is	هُوَ	Nay	بَلْ
A wind	رِيحٌ	It	بِهِ	You were asking to be hastened	اسْتَعْجَلْتُمْ
A painful	أَلِيمٌ	Torment	عَذَابٌ	Wherein is	فِيهَا

Translit	<i>Falammā Ra'awhu `Āridāan Mustaqbila 'Awdiyatihim Qālū Hādhā `Āridun Mumṭirunā Bal Huwa Mā Asta`jaltum Bihi Rīhun Fihā `Adhābun 'Alīmun</i>
AhmedAli	پھر جب انہوں نے اسے دیکھا کہ وہ ایک ابر ہے جو ان کے میدانوں کی طرف بڑھا چلا آیا ہے کہنے لگے کہ یہ تو ابر ہے جو ہم پر برسے گا (نہیں) بلکہ یہ وہی ہے جسے تم جلدی چاہتے تھے یعنی آندھی جس میں دردناک عذاب ہے
Jalandhry	پھر جب انہوں نے اس (عذاب کو) دیکھا کہ بادل (کی صورت میں) ان کے میدانوں کی طرف آیا ہے تو کہنے لگے یہ تو بادل ہے جو ہم پر برس کر رہے گا۔ (نہیں) بلکہ (یہ) وہ چیز ہے جس کے لئے تم جلدی کرتے تھے یعنی آندھی جس میں درد دینے والا عذاب بھرا ہوا ہے
YusufAli	Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said: "This cloud will give us rain!" "Nay, it is the (calamity) ye were asking to be hastened!— a— wind wherein is a Grievous Penalty!
M.Khan	Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!
Pickthal	Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment,
Shakir	So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment,

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِينُهُمْ ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

﴿25﴾

Thing	شَيْءٍ	Every	كُلِّ	Destroying	تُدْمِرُ
So they became such that	فَأَصْبَحُوا	Its Lord	رَبِّهَا	By the command of	بِأَمْرِ
Except	إِلَّا	Could be seen	يُرَى	Nothing	لَا
We recompense	نَجْزِي	Thus do	كَذَلِكَ	Their dwellings	مَسَاكِينُهُمْ ۚ
		criminals	الْمُجْرِمِينَ	The people who are	الْقَوْمَ

Translit	<i>Tudammiru Kulla Shay'in Bi'amri Rabbihā Fa'aṣbahū Lā Yurā 'Illā Masākinuhum Kadhālika Najzī Al-Qawma Al-Mujrimīna</i>
AhmedAli	وہ اپنے رب کے حکم سے ہر ایک چیز کو برباد کر دے گی پس وہ صبح کو ایسے ہو گئے کہ سوائے ان کے گھروں کے کچھ نظر نہ آتا تھا ہم اسی طرح مجرم لوگوں کو سزا دیا کرتے ہیں
Jalandhry	ہر چیز کو اپنے پروردگار کے حکم سے تباہ کئے جتنی ہے تو وہ ایسے ہو گئے کہ ان کے گھروں کے سوا کچھ نظر ہی نہیں آتا تھا۔ گنہگار لوگوں کو ہم اسی طرح سزا دیا

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

	کرتے ہیں
YusufAli	"Everything will it destroy by the command of its Lord!" Then by the morning they, nothing was to be seen but (the ruins of) their houses! Thus do We recompense those given to sin!
M.Khan	Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are Mujrimûn (polytheists, disbelievers, sinners)!
Pickthal	Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings. Thus do We reward the guilty folk.
Shakir	Destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ

يَسْتَهْزِئُونَ ﴿26﴾

With that	فِيمَا	We had firmly established them	مَكَّنَّاهُمْ	And indeed	وَلَقَدْ
Wherewith	فِيهِ	We have established you	مَكَّنَّاكُمْ	Not	إِن
Hearing	سَمْعًا	For them	هُمْ	And We had assigned	وَجَعَلْنَا
But not	فَمَا	And hearts	وَأَفْئِدَةً	And seeing	وَأَبْصَارًا
Their hearing	سَمْعُهُمْ	Them	عَنْهُمْ	Availed	أَغْنَىٰ
Nor	وَلَا	Their seeing	أَبْصَارُهُمْ	Nor	وَلَا
Thing	شَيْءٍ	Any	مِنْ	Their hears	أَفْئِدَتُهُمْ
Deny	يَجْحَدُونَ	They used to	كَانُوا	Since	إِذْ
And completely encircled	وَحَاقَ	Allah	اللَّهِ	The Signs of	بِآيَاتِ
They used to	كَانُوا	By that which	مَا	They were	بِهِمْ
		mock	يَسْتَهْزِئُونَ	At it	بِهِ

Translit	Wa Laqad Makkannāhum Fīmā 'In Makkannākum Fīhi Wa Ja `alnā Lahum Sam `āan Wa 'Abṣārāan Wa 'Afīdatan Famā 'Aghnā `Anhum Sam `uhum Wa Lā 'Abṣāruhum Wa Lā 'Afīdatuhum Min Shay'in 'Idh Kānū Yajḥadūna Bi'āyāti Allāhi Wa Ḥāqa Bihim Mā Kānū BihiYastahzi'ūn
AhmedAli	اور ہم نے ان لوگوں کو ان باتوں میں قدرت دی تھی کہ تمہیں ان باتوں میں قدرت نہیں دی اور ہم نے انہیں کان اور آنکھیں اور دل دیئے تھے پھر نہ تو ان کے کان ہی کام آئے اور نہ ان کی آنکھیں ہی کام آئیں اور نہ ان کے دل ہی کچھ کام آئے کیوں کہ وہ اللہ کی آیتوں کو انکار ہی کرتے رہے اور جس عذاب کا وہ ٹھٹھا اڑیا کرتے تھے ان پر آن پڑا
Jalandhry	اور ہم نے ان کو ایسے مقدور دیئے تھے جو تم لوگوں کو نہیں دیئے اور انہیں کان اور آنکھیں اور دل دیئے تھے۔ تو جب کہ وہ خدا کی آیتوں سے انکار کرتے تھے تو نہ تو ان کے کان ہی ان کے کچھ کام آسکے اور نہ آنکھیں اور نہ دل۔ اور جس چیز سے استہزاء کیا کرتے تھے اس نے ان کو آگھیرا

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Yusuf Ali	And We had firmly established them in a (prosperity and) power which We have not given to you (ye Quraish!) and We had endowed them with (faculties of) hearing, seeing, heart and intellect: but of no profit to them were their (faculties of) hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were (completely) encircled by that which they used to mock at!
M. Khan	And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayât (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!
Pickthal	And verily We had empowered them with that wherewith We have not empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them.
Shakir	And certainly We had established them in what We have not established you in, and We had given-- them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them.

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

What	مَا	We have destroyed	أَهْلَكْنَا	And indeed	وَلَقَدْ
And We have shown (them) in various ways	وَصَرَّفْنَا	Of towns	مِنَ الْقُرَىٰ	Round about you	حَوْلَكُمْ
Return	يَرْجِعُونَ	That they might	لَعَلَّهُمْ	The signs	الْآيَاتِ

Translit	Wa Laqad 'Ahlaknā Mā Ḥawlakum Mina Al-Qurā Wa Ṣarrafnā Al-'Āyāti La `allahum Yarji'ūna				
Ahmed Ali	اور ہم ہلاک کر چکے ہیں جو تمہارے آس پاس بستیاں ہیں اور طرح طرح کے اپنے نشان قدرت بھی دکھائے تاکہ وہ باز آجائیں				
Jalandhry	اور تمہارے ارد گرد کی بستیوں کو ہم نے ہلاک کر دیا۔ اور بار بار (اپنی) نشانیاں ظاہر کر دیں تاکہ وہ رجوع کریں				
Yusuf Ali	We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn (to Us).				
M. Khan	And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).				
Pickthal	And verily We have destroyed townships round about you, and displayed (for them) Our revelation, that haply they might return.				
Shakir	And certainly We destroyed the towns which are around you, and We repeat the communications that they might turn.				

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۚ بَلْ ضَلُّوا عَنْهُمْ ۖ وَذَٰلِكَ إِفْكُهُمْ وَمَا

كَانُوا يَفْتَرُونَ ﴿٢٨﴾

Those whom	الَّذِينَ	Help them	نَصَرَهُمْ	Then why did not	فَلَوْلَا
Allah	اللَّهِ	Besides	مِنْ دُونِ	They had taken	اتَّخَذُوا
Nay	بَلْ	For gods	آلِهَةً ۚ	As a way of approach	قُرْبَانًا

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

And that was	وَذَلِكَ	From them	عَنْهُمْ	But they vanished completely	صَلُّوا
They had been	كَانُوا	And that which	وَمَا	Their lie	إِفْكُهُمْ
				inventing	يَفْتُرُونَ

Translit	Falawlā Naṣarahumu Al-Ladhīna Attakhadhū Min Dūni Allāhi Qurbānāan 'Ālihatan Bal Ḍallū 'Anhum Wa Dhalika Ifkuhum Wa Mā Kānū Yaftarūna				
AhmedAli	پھر ان معبودوں نے کیوں نہ مدد کی جن کو انہوں نے اللہ کے سوا مرتبہ حاصل کرنے کے لیے معبود بنا رکھا تھا بلکہ وہ تو ان سے کھولے گئے تھے اور یہ ان کا جھوٹ تھا اور جو کچھ وہ ڈھکوسلے بنایا کرتے تھے				
Jalandhry	تو جن کو ان لوگوں نے تقرب (خدا) کے سوا معبود بنایا تھا انہوں نے ان کی کیوں مدد نہ کی۔ بلکہ وہ ان (کے سامنے) سے گم ہو گئے۔ اور یہ ان کا جھوٹ تھا اور یہی وہ افتراء کیا کرتے تھے				
YusufAli	Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access (to Allah)? Nay they left them in the lurch: but that was their falsehood and their invention.				
M.Khan	Then why did those whom they had taken for ālihah (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).				
Pickthal	Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent.				
Shakir	Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.				

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

Towards you	إِلَيْكَ	We sent	صَرَفْنَا	And when	وَإِذْ
The jinns	الْجِنَّ	Of	مِّنْ	A party	نَفَرًا
When	فَلَمَّا	The Quran	الْقُرْآنَ	Listening to	يَسْتَمِعُونَ
Listen in silence	أَنصِتُوا ۖ	They said	قَالُوا	They stood in the presence thereof	حَضَرُوهُ
They returned	وَلَّوْا	It was finished	قُضِيَ	And when	فَلَمَّا
As warners	مُنْذِرِينَ	Their people	قَوْمِهِمْ	To	إِلَىٰ

Translit	Wa 'Idh Ṣarafnā 'Ilayka Nafarāan Mina Al-Jinni Yastami`ūna Al-Qur'āna Falammā Ḥadarūhu Qālū 'Anṣitū Falammā Qudīya Wa Llaw 'Ilā Qawmihim Mundhirīna				
AhmedAli	اور جب ہم نے آپ کی طرف چند ایک جنوں کو بھیج دیا جو قرآن سن رہے تھے پس جب وہ آپ کے پاس حاضر ہوئے تو کہنے لگے چپ رہو پھر جب ختم ہوا تو اپنی قوم کی طرف واپس لوٹے ایسے حال میں کہ وہ ڈرانے والے تھے				
Jalandhry	اور جب ہم نے جنوں میں سے کئی شخص تمہاری طرف متوجہ کئے کہ قرآن سنیں۔ تو جب وہ اس کے پاس آئے تو (آپس میں) کہنے لگے کہ خاموش رہو۔ جب (پڑھنا) تمام ہوا تو اپنی برادری کے لوگوں میں واپس گئے کہ (ان کو) نصیحت کریں				

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

YusufAli	Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins).
M.Khan	And (remember) when We sent towards you (Muhammad SAW) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.
Pickthal	And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.
Shakir	And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

Verily we	إِنَّا	O our people	يَا قَوْمَنَا	They said	قَالُوا
Sent down	أُنْزِلَ	A Book	كِتَابًا	Have heard	سَمِعْنَا
Confirming	مُصَدِّقًا	Moses	مُوسَىٰ	After	مِنْ بَعْدِ
It guides	يَهْدِي	Came before it	بَيْنَ يَدَيْهِ	What	لِّمَا
And to	وَإِلَىٰ	The truth	الْحَقِّ	To	إِلَىٰ
		A straight	مُسْتَقِيمٍ	Path	طَرِيقٍ

Translit	<i>Qālū Yā Qawmanā 'Innā Sami`nā Kitābān 'Unzila Min Ba`di Mūsā Muṣaddiqān Limā Bayna Yadayhi Yahdī 'Ilā Al-Ḥaqqi Wa 'Ilā Ṭarīqin Mustaqīmīn</i>
AhmedAli	کہنے لگے اے ہماری قوم بیشک ہم نے ایک کتاب سنی ہے جو موسیٰ کے بعد نازل ہوئی ہے ان کی تصدیق کرنے والی ہے جو اس سے پہلے ہو چکی تھی کہ طرف اور سیدھے راستے کی طرف رہنمائی کرتی ہے
Jalandhry	کہنے لگے کہ اے قوم! ہم نے ایک کتاب سنی ہے جو موسیٰ کے بعد نازل ہوئی ہے۔ جو (کتابیں) اس سے پہلے (نازل ہوئی) ہیں ان کی تصدیق کرتی ہے (اور) سچا (دین) اور سیدھا راستہ بتاتی ہے
YusufAli	They said "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path.
M.Khan	They said: "O our people! Verily! We have heard a Book (this Qur'ân) sent down after Mûsa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islâm).
Pickthal	They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.
Shakir	They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the truth and to a right path:

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

Caller	دَاعِيَ	Respond to	أَجِيبُوا	O our people	يَا قَوْمَنَا
In him	بِهِ	And believe	وَآمِنُوا	Allah's	اللَّهِ

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

From	مِنْ	You	لَكُمْ	He (allah) will forgive	يَغْفِرُ
From	مِنْ	And will save you	وَيُجِزُّكُمْ	Your sins	ذُنُوبَكُمْ
		A painful	أَلِيمٍ	Torment	عَذَابٍ

Translit	Yā Qawmanā 'Ajībū Dā'iya Allāhi Wa 'Āminū Bihi Yaghfir Lakum Min Dhunūbikum Wa Yujirkum Min 'Adhābin 'Alīmīn				
AhmedAli	اے ہماری قوم! الہ کی طرف بلانے والے کو مان لو اور اس پر ایمان لے آؤ وہ تمہارے لیے تمہارے گناہ بخش دے گا اور تمہیں دردناک عذاب سے بچالے گا				
Jalandhry	اے قوم! خدا کی طرف بلانے والے کی بات قبول کرو اور اس پر ایمان لاؤ۔ خدا تمہارے گناہ بخش دے گا اور تمہیں دکھ دینے والے عذاب سے پناہ میں رکھے گا				
YusufAli	"O our people hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous.				
M.Khan	O our people! Respond (with obedience) to Allāh's Caller (i.e. Allāh's Messenger Muhammad SAW), and believe in him (i.e. believe in that which Muhammad SAW has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire).				
Pickthal	O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.				
Shakir	O our people! accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment.				

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

Respond to	يُجِبْ	Does not	لَا	And whosoever	وَمَنْ
He cannot	فَلَيْسَ	Allah's	اللَّهِ	Caller	دَاعِيَ
Earth	الْأَرْضِ	On	فِي	Escape	بِمُعْجِزٍ
Besides Allah	مِنْ دُونِهِ	For him	لَهُ	And there will not be	وَلَيْسَ
In	فِي	Those are	أُولَٰئِكَ	Protecting friend	أَوْلِيَاءُ ۚ
		manifest	مُبِينٍ	Error	ضَلَالٍ

Translit	Wa Man Lā Yujib Dā'iya Allāhi Falaysa Bimu'jizin Fī Al-'Ardī Wa Laysa Lahu Min Dūnihi 'Awliyā'u 'Ūlā'ika Fī Ḍalālin Mubīnin				
AhmedAli	اور جو الہ کی طرف بلانے والے کو نہ مانے گا تو وہ زمین میں اسے عاجز نہیں کر سکے گا اور الہ کے سوا اس کا کوئی مددگار نہ ہو گا یہی لوگ صریح گمراہی میں ہیں				
Jalandhry	اور جو شخص خدا کی طرف بلانے والے کی بات قبول نہ کرے گا تو وہ زمین میں (خدا کو) عاجز نہیں کر سکے گا اور نہ اس کے سوا اس کے حمایتی ہوں گے۔ یہ لوگ صریح گمراہی میں ہیں				
YusufAli	"If any does not hearken to the one who invites (Us) to Allah, he cannot frustrate (Allah's Plan) on earth, and no protectors can he have besides Allah; such men (wander) in manifest error."				
M.Khan	And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and there will be no Auliya'				

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

	(lord, helpers, supporters, protectors) for him besides Allāh (from Allāh's Punishment). Those are in manifest error.
Pickthal	And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and he hath no protecting friends instead of Him. Such are in error manifest.
Shakir	And whoever does not accept the-Divine caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ
الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿33﴾

That	أَنَّ	See	يَرَوْا	Do they not	أَوَلَمْ
Created	خَلَقَ	Who	الَّذِي	Allah	اللَّهُ
And was not	وَلَمْ	And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ
Is able	بِقَادِرٍ	By their creation	بِخَلْقِهِنَّ	Wearied	يَعْْيَ
The dead	الْمَوْتَىٰ ۚ	Give life	يُحْيِي	To	عَلَىٰ أَنْ
Over	عَلَىٰ	He surely	إِنَّهُ	Yes	بَلَىٰ
Is able	قَدِيرٌ	Things	شَيْءٍ	All	كُلِّ

Translit	'Awalam Yaraw 'Anna Allāha Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Wa Lam Ya`ya Bikhālqihinna Biqādirin `Alā 'An Yuhyīya Al-Mawtā Balā 'Innahu `Alā Kulli Shay'in Qadīrun
AhmedAli	کیا انہوں نے نہیں دیکھا جس اللہ نے آسمانوں اور زمین کو پیدا کرنے میں نہیں تھکا اس پر قادر ہے کہ مردوں کو زندہ کر دے کیوں نہیں وہ تو ہر ایک چیز پر قادر ہے
Jalandhry	کیا انہوں نے نہیں سمجھا کہ جس خدا نے آسمانوں اور زمین کو پیدا کیا اور ان کے پیدا کرنے سے تھکا نہیں۔ وہ اس (بات) پر بھی قادر ہے کہ مردوں کو زندہ کر دے۔ ہاں ہاں وہ ہر چیز پر قادر ہے
YusufAli	See they not that Allah, Who created the heavens and the earth, and never wearied with their creation is able to give life to the dead? Yea, verily He has power over all things.
M.Khan	Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.
Pickthal	Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things.
Shakir	Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَرَبَّنَا ۖ قَالَ فَذُوقُوا
الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿34﴾

Those who	الَّذِينَ	Will be exposed	يُعْرَضُ	And on the Day when	وَيَوْمَ
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The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

The Fire	النَّارِ	To	عَلَى	Disbelieve	كَفَرُوا
The truth	بِالْحَقِّ	This	هَذَا	Is not	أَلَيْسَ
By our Lord	وَرَبِّنَا	Yes	بَلَىٰ	They will say	قَالُوا
The torment	العَذَابِ	Then taste	فَذُوقُوا	He will say	قَالَ
disbelieve	تَكْفُرُونَ	You used to	كُنْتُمْ	Because	بِمَا

Translit	<i>Wa Yawma Yu`rađu Al-Ladhīna Kafarū `Alā An-Nāri `Alaysa Hādhā Bil-Ĥaqqi Qālū Balā Wa Rabbinā Qāla Fadhūqū Al-`Adhāba Bimā Kuntum Takfurūna</i>				
AhmedAli	اور جس دن کافر آگ کے سامنے لائے جائیں گے (ان سے کہا جائے گا) کیا یہ امر واقعی نہیں ہے کہیں گے ہمیں اپنے رب کی قسم ضرور امر واقعی ہے ارشاد ہو گا تو اپنے کفر کے بدلہ میں اس کا عذاب چکھو				
Jalandhry	اور جس روز آگ کے سامنے کئے جائیں گے (اور کہا جائے گا) کیا یہ حق نہیں ہے؟ تو کہیں گے کیوں نہیں ہمارے پروردگار کی قسم (حق ہے) علم ہو گا کہ تم جو (دنیا میں) انکار کیا کرتے تھے (اب) عذاب کے مزے چکھو				
YusufAli	And on the Day that the Unbelievers will be placed before the Fire, (they will be asked) "Is this not the Truth?" They will say "Yea, by our Lord!" (One will say:) "Then taste ye the Penalty, for that ye were wont to deny (Truth)!"				
M.Khan	And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"				
Pickthal	And on the day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved.				
Shakir	And on the day when those who disbelieve shall be brought before the fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the punishment, because you disbelieved.				

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿35﴾

Endured	صَبَرَ	As	كَمَا	Therefore be patient	فَاصْبِرْ
Of	مِنْ	Strong will	الْعَزْمِ	Those of	أُولُو
Haste	تَسْتَعْجِلْ	And do not	وَلَا	The Messengers	الرُّسُلِ
On the Day when	يَوْمَ	As if they had	كَأَنَّهُمْ	About them	هُمْ ۚ
They are promised	يُوعَدُونَ	That which	مَا	They will see	يَرَوْنَ
More than (but)	إِلَّا	Stayed	يَلْبَثُوا	Not	لَمْ
A single day	نَهَارٍ ۚ	Of	مِنْ	An hour	سَاعَةً
Any be destroyed	يُهْلَكُ	But shall	فَهَلْ	A clear Message	بَلَاغٌ ۚ
sinner	الْفَاسِقُونَ	The people who are	الْقَوْمِ	except	إِلَّا

The Holy Quran

The Wind-Curved Sand Hills

Sura # 46 – 35 Verses - Makkah

سورة الأحقاف

Translit	<i>Fāṣḥir Kamā Ṣabara 'Ulū Al-'Azmi Mina Ar-Rusuli Wa Lā Tasta`jil Lahum Ka'annahum Yawma Yarawna Mā Yū`adūna Lam Yalbathū 'Illā Sā`atan Min Nahārin Balāghun Fahal Yuhlaku 'Illā Al-Qawmu Al-Fāsiqūna</i>
AhmedAli	پھر صبر کر جیسا کہ عالی ہمت رسولوں نے کیا ہے اور ان کے لیے جلدی نہ کر گویا کہ وہ جس دن عذاب دیکھیں گے جس کا ان سے وعدہ کیا جاتا ہے (تو انہیں ایسا معلوم ہوگا) کہ ایک دن میں سے ایک گھڑی بھر رہے تھے آپ کا کام پہنچا دینا تھا سو کیا نافرمان لوگوں کے سوا اور کوئی ہلاک ہوگا
Jalandhry	پس (اے محمد صلی اللہ علیہ وسلم) جس طرح اور عالی ہمت پیغمبر صبر کرتے رہے ہیں اسی طرح تم بھی صبر کرو اور ان کے لئے (عذاب) جلدی نہ مانگو۔ جس دن یہ اس چیز کو دیکھیں گے جس کا ان سے وعدہ کیا جاتا ہے تو (خیال کریں گے کہ) گویا (دنیا میں) رہے ہی نہ تھے مگر گھڑی بھر دن۔ (یہ قرآن) پیغام ہے۔ سو (اب) وہی ہلاک ہوں گے جو نافرمان تھے
YusufAli	Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?
M.Khan	Therefore be patient (O Muhammad SAW) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind, this Qur'ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fāsiqūn (the rebellious against Allāh's Command, the disobedient to Allāh)?
Pickthal	Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on the doom for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk?
Shakir	Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?